The Pleaſure and Advantage of Unity. N° 2

A

SERMON

Preached in the

Cathedral-Church of CHESTER,

At the ASSIZES, *September* 2, 1746,

Before the HONOURABLE

Mr. Sergeant *SKINNER*,

CHIEF-JUSTICE,

And the HONOURABLE

JOHN TALBOT, Eſquire,

The other JUDGE of the *County-Palatine* of *CHESTER.*

By *THOMAS BROOKE*, LL.D. Dean of *Cheſter.*

Publiſhed at the Requeſt of the HIGH-SHERIFF, And the GENTLEMEN of the *Grand-Jury.*

LONDON:

Printed, for the AUTHOR, by *Henry Woodfall*, jun. in *Little-Britain*; and Sold by Meſſ. JOHN and PAUL KNAPTON at the *Crown* in *Ludgate-ſtreet*; Mr. R. DODSLEY at *Tully's-Head* in *Pall-mall*; and by the BOOKSELLERS in the City and County of *Cheſter.* M.DCC.XLVI.

A

SERMON

Preached in the

Cathedral Church of

At the ASSIZES,

Before the HONOURABLE

JM. Sergeant STANLEY,

CHIEF-JUSTICE

At the HEREFORD

for CIRCUIT.

Published at the Request of the Right Hon. Baron-

And the Gentlemen of the Grand-Jury.

LONDON:

TO

RALPH LEYCESTER, Esq;

High-Sheriff of the *County-Palatine* of *Chester*,

AND TO

The GENTLEMEN of the *Grand-Jury*,

The R^t Hon^ble THOMAS, Lord Viscount *Killmorey*,

Sir PETER DAVENPORT, *Knt.*

LYNCH SALUSBURY COTTON
THOMAS BRERETON
PETER BROOKE
PETER SHACKERLEY
GEORGE LEGH, of *Tatton*
FRANCIS JODRELL
CHARLES GORDON
JOHN BASKERVYLE
THOMAS SWETTENHAM
} *Esqrs.*

THOMAS HUNT
GEORGE HYDE
EDWARD WRIGHT
JAMES CROXTON
GEORGE LEGH, of *Outrington*
GEORGE GERRARD
ROBERT CLOWES
JOHN PIMLOT
JOHN DAVENPORT
} *Esqrs.*

GENTLEMEN,

THIS Sermon, preach'd with your Approbation, and publish'd at your Request, is dedicated to You, with Humility, Gratitude, and Respect, by

Your Obedient Servant,

THO. BROOKE.

A

SERMON

Preached in the

Cathedral-Church of *Cheſter*.

PSALM CXXXIII. Verſe 1.

Behold! how good, and how pleaſant it is, for Brethren to dwell together in Unity.

GOD *Almighty* has implanted in the Nature of *Man* ſome original and unalterable *Laws*, which tend to the Preſervation of their *Species*, and make their living together in the World eaſy, and comfortable, and tolerably happy. Theſe *primitive Laws*, *Rules*, or *firſt Principles*, call them which you will, are, as it were, written with his Finger upon their Hearts, and in their Minds: They are not doubted, or diſputed, by any of us. The *firſt* and greateſt *Law*, whence all the reſt are derived, is *That of knowing and loving our Maker and Preſerver and our ſupreme Good:* Who, as the common Deductions of Reaſon inform us, is to be ſerved and obeyed here, in order to our being jointly and eternally happy with *Him* hereafter. And *the ſecond Law*, which is virtually included in *This*, and proceeds from that Knowledge of our chief End and Happineſs, is,

The mutual Love and Union of Mankind among Themſelves: whoſe Intereſt it is to go hand in hand, to ſecure, and prepare for, this one common End, to wit, the Enjoyment of *that moſt amiable Being* they were primarily intended for.

And, for their more commodious Subſiſtence, in this Paſſage through the World, there is a general Liberty given to Mankind of forming Themſelves into *Societies*, or *Bodies Politick*. They are alſo farther indulged with an Authority to make ſuch a Set of *poſitive Laws*, for the *Civil Government* of their reſpective *Societies*, as they, according to the *Plan* they have choſen, and conſiſtently with *theſe primitive Laws*, ſhall think fit. And, when any particular *Bodies* are thus formed and ſettled, it is certainly needful for their Support and Safety, that there be a ſtrict *Union* or *Combination* of the ſeveral Members; thereby to defend Themſelves againſt the Encroachments of Foreigners, who have united together, in like manner, for the ſame Purpoſe.

The Members of theſe Societies are not improperly called *Brethren*, as they are Subjects of the ſame Political Parent, and engaged in the ſame National Intereſt. The Word *Brethren*, indeed, is variouſly uſed in Scripture; and ſignifies, at different times, the Sons and Daughters of one Father or Mother, or of either Parent.— Thoſe who are joined together by the Ties of Affinity, or by being Kinſmen; by a Community of Nature, Habitation, or Country.— By profeſſing the ſame Faith, and joining in the ſame Worſhip. And, with regard to every Diſtinction of theſe, it is both pleaſant and profitable for them, that they be well united, and well-affected one towards another: Becauſe, by this means, their Strength will be greater, their Properties ſafer, and the State of their Society, in all probability, more flouriſhing and proſperous.

It was, from ſuch Conſiderations as Theſe, and from an Experience of the many Evils which Diſcord and Diviſions naturally produce, that the *Pſalmiſt*, upon the Concluſion of the Civil War betwixt *Saul*'s Houſe and His, gives ſuch high Encomiums upon *Unity*. And it is the Uſefulneſs and Importance of the Subject, together with its Suitableneſs to the Occaſion and the Seaſon, that have determined me in the Choice of it: Being, at the ſame time, fully perſwaded, that *a Miniſter of the Goſpel of Peace* never acts more *in Character*, than when he is endeavouring to recommend *Good-nature, Unanimity and Brotherly Love*.

You will therefore favour me with your Attention, whilſt I conſider, *Firſt*, the *Obligations*, and the *Advantages*, of living in *Unity*;

And, *Secondly*, what *Temper and Behaviour* will tend moſt to promote it.

But, before I enter upon this Work, 'tis needful that I beſpeak the Candour of the more learned and judicious Part of my Hearers; who, perhaps, might reaſonably expect a more ſtudied and elaborate Treatiſe upon this *Publick Occaſion*. My *Deſign* is to contribute, what little I am able, towards quieting the Minds of my Fellow-Subjects; by ſhewing them, how happy they may be, if they will, *under the preſent Eſtabliſhment*: And I chooſe to be as plain as Decency will permit, that thoſe, who have moſt need of Inſtruction, may more eaſily receive it.

In order to this, I think it proper, in the firſt Place, to conſider the *Obligations* we are under to live in *Unity*; becauſe This ſeems to be the beſt Foundation for the Superſtructure that is intended.— We have our Exiſtence from *a Being*, whoſe very Nature implies and ſuppoſes *Unity*: And we cannot form any conſiſtent Notions of *the Godhead*, if we pretend to view *Him* in any other

Light. As therefore we muſt copy after *our Creator*, in all his imitable Perfections, it behoves us to reſemble *Him*, as much as we can, by *Unity, and Charity*, and the Practice of *all ſocial Virtues*. Our moſt valuable Part, the Soul, is a Spark of the *Deity*: And the more Love and Harmony there is in it, the better does it preſerve that Image and Likeneſs of *God*, which it has the Honour to bear. The very Frame and Texture of our Bodies alſo, the Symetry and Proportion of their Parts, and the regular Motions and Operations of each Individual, for the Support and Preſervation of the Whole, *Theſe* ſhew, that our *Creator* is *a God* of Order, as well as Power: And, by this Harmony in the human Body, he ſeems to recommend a mutual Agreement, and univerſal Benevolence, amongſt the rational Inhabitants of the World at large. In ſhort, it was *God*'s Deſign, when he made us, to fit us for *Society*. No other Creatures are ſo formed for it, in all Reſpects, as Man. 'Tis true, ſome of the Brute Part of the Creation do herd, aſſociate, and incorporate Themſelves: They labour and watch, with great Aſſiduity and Diligence, for the Security and Advantage of their united Bodies. This the Curious obſerve, with much Nicety and Exactneſs, concerning Bees, Ants, and ſome other Animals. But, I ſay, no ſublunary Creatures, beſides Men, are ſo capable, as they are, of communicating their Sentiments to each other, for the Benefit of Society: Since *They only* have the Uſe of Speech and Language: *They only* can conſult and reaſon familiarly together; and know how to apply to their Founder and Benefactor, for what may, at any time, be wanting, for the common Advantage.

Hence, then, ariſes *Men's Obligation to Unity*. They are deſigned, as I obſerved, for *Society*: And *That* cannot be ſupported, eſtabliſhed, and made proſperous, by

any

any other Method ſo well, as by a cloſe *Union* and *Friendſhip* among the conſtituent Members. For, being thus united and agreed, they become one Body; and, conſider'd in their Publick Capacity, have but one Intereſt. Every particular Member, indeed, labours and trades for Himſelf, and for the Family that belongs to him; but, though *He* receives the Reward, yet *Others* are fed or cloathed by it; and they do the like for *Him*, in ſome other Article. No ſingle Man could well furniſh out all the Particulars that are requiſite even for his own Cloathing: But, by a Variety of Occupations in Society, this is eaſily done. *You* labour for your Neighbour in one Thing, *He* furniſhes *You* in another: Each One is paid, and each ſupplied. *Providence* alſo kindly concurs with, aſſiſts, and bleſſes our mutual Helps: And, by making ſome Rich, ſome Poor, and placing Others in a middle Station, *He* wiſely ſo orders it, that there are always Heads to contrive, and Hands to execute what is needful for every One's Condition and Circumſtances in Life. Ev'ry Member has Something to do, and Something to receive: And, by acting ſuitably in their proper Sphere, they live comfortably, and *love as Brethren.* They make religious Aſſociations too: They erect Temples, and pay their Devotions to their *common Benefactor:* And, by celebrating his Praiſes, and duly performing his Service, they qualify Themſelves for that pure and perfect Society in the Kingdom of Heaven, where there will be Nothing but Unity and Harmony, and exquiſite Pleaſure, for evermore. Well, then, might the holy *Pſalmiſt* expreſs himſelf in this rapturous Manner — *Behold! how good, and how pleaſant it is, for Brethren to dwell together in Unity.*

But the Truth of this Obſervation will appear more plainly, by meditating upon thoſe *particular Advantages*, wherewith *Peace and Unity* are almoſt conſtantly attended.

attended. *The Author of our Text* has thought fit to illuſtrate the *Good* and *Pleaſure* of *Unity* by two Similitudes. The *Pleaſure* it affords, he compares to that aromatick Ointment, which was ſo liberally poured out upon the Head of *Aaron* at his Conſecration. This was contrived, and preſcribed, by *God Himſelf*; and was compoſed of the moſt fragrant and ſweet-ſcented Ingredients, which either their own, or their neighbouring Countries, could then produce. And, with regard to *the Advantage of Unity*, he ſays, *it is like the Dew of* Hermon, *which fell upon the Hill of* Sion. Expoſitors make ſome Difficulty in explaining the latter Similitude, whether with Reaſon or without, I ſhall not take upon me to determine. *Our Author* certainly intended to repreſent *the Bleſſings of Unity* as both pleaſant and profitable; and, without doubt, they are ſo, in numberleſs Reſpects. Its *Pleaſures* are beſt known by Experience: They are eaſier felt, than deſcribed. Indeed Malice, Hatred, and Revenge, the Vices that lie oppoſite to *Unity*, are always their own Tormentors. The Breaſt that entertains them, is, for that time, a Stranger both to *Peace and Pleaſure*. Whatever Gratifications it may have, from wiſhing, or obſerving, the Miſeries and Misfortunes of other People, they are all forced and unnatural: They begin in Vice, and they end in Trouble: The Author, and the Effects, are equally bad; and there is no Good to be expected from either of them. But *Unity and Peace* have a different *Father*. The Soul that inclines to *Them* does ſo far reſemble *God Almighty*, who is the very Quinteſſence of Love, and the Fountain of Pleaſure: And where that *divine Gueſt* takes up his Reſidence, all muſt be calm and ſerene, well-diſpoſed and joyful. In a Word, *Unity and Concord, Charity and Peace*, give us a true Repreſentation of *the bliſsful State above*. But Malice and Revenge, Diſcord and Diviſions, with all their concomitant

comitant Vices, and moſt miſchievous Effects, ſeem to exhibit a fit and proper Idea of *the melancholy State of Hell.*

But, *Secondly*, by ſhewing you the *Advantages of Unity*, I may perhaps give you a better Inſight into *the Pleaſure* of it. They frequently go together: For every *Advantage*, really and properly ſo, gives the Mind that receives it ſome agreeable and pleaſant Senſations. And I hope it will appear from the Sequel of this Diſcourſe, that the *Advantages of Unity*, whether they reſpect *private Families*, or *publick Societies*, are very ample and extenſive. 'Tis certain, that neither of them can be contented and happy, when they know that they have inveterate Enemies, active and vigilant in Hatred and Miſchief, and glad of any Opportunities to moleſt, injure, and oppreſs them. What Pleaſure can they then expect? What Buſineſs will they carry on, to any Advantage, when watching and guarding demands the greateſt Part of their Time, and they look for ſome ill-natured Attack from every Quarter? Trade and Buſineſs, in their moſt beneficial Articles, require a clear Head, and intenſe Application. But Anxiety and Fear, Diſtruſt and Jealouſy, are apt to check the Invention, and blunt the Edge of our Underſtanding. They perplex the Mind, and damp the Spirits. They clog the Wheels of Action, and make the Buſineſs of our Callings drag heavily on. But, when Men are compoſed and eaſy in their Minds, and live in Amity and Friendſhip with their Neighbours; when they join their Affections, their Intereſt, and their Purſes, and are unanimous and hearty in the *Common Cauſe*, they become prepared for every Accident, and they have little or nothing to be afraid of. The Burden of *publick Affairs* lies equally upon their Shoulders: Every Member bears his Proportion, with Eaſe and Chearfulneſs. No body

is oppreſs'd, and, conſequently, none complain. One, perhaps, adviſes, and another executes; and, by this means, the Affairs that relate to *the Publick* are carried on with Utility and Succeſs.

With regard to *Private Families*, the *Good* of *Unity* is ſo apparent, that it gives great Satisfaction even to thoſe that viſit and obſerve them. What can be more delightful to a good-natured Man, than to ſee *a Family*, whom he reſpects, behaving with Temper and Decency, and ſhewing an unaffected Harmony among Themſelves; paying a proper Regard to their ſeveral Members, according to the Station they bear, and highly delighted with each others Health and Chearfulneſs, and good Fortune; pleaſed to commend what is done well, and ready to make favourable Allowances for Failings and Inadvertencies; rather excuſing, than upbraiding; rather pitying, than condemning; and always fully reſolved to make one another as eaſy and happy, as their outward Fortune and Circumſtances in the World will permit. *A Family* thus united, by a Benignity of Temper, by a Courteſy of Behaviour, and by a conſtant Attention to each other's Welfare, becomes related in *Mind and Soul* as well as in *Blood*, and ſeems to enjoy the very happieſt Situation the World affords.

But then, how ſhocking is the contrary of This! How miſerable is a divided, diſcontented, and ill-natured *Family?* Where they delight in teazing, contradicting, and falling out with, each other; what a melancholy *Society* do they make? They expoſe Themſelves to the World, and become the Jeſt and Deriſion of All that obſerve, or hear of, them. In this Caſe, the Buſineſs of the *Family* is commonly neglected: The Members of it draw different Ways: They leave the Houſe, and run into very expenſive Methods of eaſing their Cares; and then, probably, return, with heated

Reſentments, and ſtronger Inclinations to carry on *the old Grudge*. In *Family-Quarrels*, the Nearneſs of the Relation makes the Misfortune worſe, and the Reflection greater. They think, they have, as it were, a common Right to each other's Friendſhip and Eſteem: And, therefore, to be deprived of it, and diſappointed, as it leſſens their Affection, ſo it magnifies the Injury, and makes the Reconciliation more difficult.

There is a moſt apt Compariſon of *Solomon* to this Purpoſe— That *the Beginning of Strife is like the letting out of Water*: In both Caſes, the firſt Breach is commonly ſmall and inconſiderable: But it dilates and increaſes prodigiouſly in time: A Torrent of Miſchief frequently enſues; and, perhaps, neither Art nor Force can ſtop it at laſt.

On this Account it is adviſable for *Relations*, eſpecially thoſe of *Rank and Fortune*, to avoid carefully every Thing that has *a Tendency* towards a Quarrel or Miſunderſtanding amongſt them. They ſhould make *a Point of it*, always to diſcourage Whiſperers, Backbiters and Tale-bearers; and all ſuch Perſons as make a ſcandalous Merit of circulating Falſities, or uncharitable Truths, in order to ſet Relations at Variance, and ſeparate *old Friends*. It is, in a great meaſure, owing to theſe Pedlers of Ill-news, who flatter for Entertainment, and lye for the Belly, that Miſunderſtandings are created, Quarrels promoted, and Grudges maintained; to the lamentable Prejudice of *Relations*, and the inconceivable Detriment of *Society*. Words cannot expreſs how pernicious theſe Quarrels are, both to *private Families*, and to *the Publick*; and therefore it is the general Concern of *the Community*, that the *Cauſes* of them ſhould be detected, and thoſe that practiſe in this low ſcandalous Way be every where diſcouraged; and, if they don't alter their Converſation, utterly avoided.

But I haſten to obſerve, what was more particularly my Intention at this time, That the *Welfare of the Publick* has a great Dependance upon its *Unity*.

If all the Nations of the World could live in Peace, it would be ſo much the better for every one of them. For *Providence* has been pleaſed ſo to order it, that no Kingdom or Nation, how large and powerful ſoever it may be, is intirely independent on the reſt of the World. No one, perhaps, has all the good Things requiſite for happy Living within itſelf. No one could ſufficiently protect and defend itſelf, ſhould all the reſt combine together for its Subverſion and Deſtruction. And therefore, a Communication of each other's valuable Products, and ſome particular Alliances with their Neighbours, are certainly needful and beneficial, and would tend to the greater Safety and Proſperity of each individual State. But *Unity and Peace among Themſelves* are eſſentially neceſſary to ſupport the Government, and ſecure the Happineſs, of *any Kingdom*. Without this *domeſtick Union*, they would always be expoſed to the Inſults and Depredations of ambitious diſcontented Foreigners. Nay, they would, in all probability, in a little time, be eaten up and devoured one of another. There wou'd be nothing but Murmurs and Complaints, Hatred and Jealouſy: For Diſcord and Diviſions are apt to introduce a Roughneſs and Ferity into the Minds and Manners of the People, and make them live like Brutes and Beaſts of Prey one towards another. But, when *Unity* is reſtored and eſtabliſhed, it helps to ſoften and poliſh them again; by planting, in their Stead, thoſe amiable Virtues of Meekneſs, Mildneſs, Courteſy, and Charity. Where *This* prevails, it brings Induſtry into Vogue, and gives every Man an Opportunity of getting an honeſt Livelihood. It cauſes *Trade* to circulate and flouriſh; and makes Riches flow in plentifully from every

Quarter.

Quarter. It baniſhes Poverty to ſome idle diſcontented Corner of the World, but ſuffers *no Decay of Fortune at Home, no leading into Captivity, and no complaining in the Streets.* *Unity*, like a fertile Soil, has a Capacity of producing every Thing that is Good. It tends to the Encouragement of *Learning and learned Men.* It makes all *Arts and Sciences* to improve; and increaſes *Wiſdom* as well as *Wealth.* Hereby *the Laws* take their free Courſe, and Properties are maintained as Juſtice directs. *Religion*, alſo, has a Share in the Bleſſing, and every one ſerves *God* with a quiet Conſcience. *Good Men* are rewarded, and *the Bad* puniſhed. No One ſuffers Injury, without a Power of Redreſs: ſo that each Member of the Community may be eaſy and contented, and, for the moſt part, happy, unleſs the Fault be his own. Theſe are ſome of the *common Advantages* which attend *Unity* in almoſt every Kingdom; and are ſufficient to juſtify the *Pſalmiſt* in the Obſervation of the *Text.*

But, if the Inhabitants of *Great-Britain* will turn their Eyes upon *their own Country*, *They* may ſee numberleſs Reaſons for their being cloſely and inſeparably united. The *Country*, that *Providence* has allotted *Us*, is worth all the Care we can take, and all the Pains we ſhall be at, to preſerve it. *Our Situation and Climate, our Conſtitution and Government, our Laws and Religion*, are *All* peculiarly excellent; and we can want Nothing, but *Unity and the Fear of God*, to make *Us* the moſt happy, flouriſhing *People*, under the whole Canopy of Heaven. The Generality of *Hiſtorians* obſerve, that *Great-Britain* is One of the largeſt, richeſt, and moſt populous *Iſlands* in the *World.* Her Air is temperate and wholeſome, her Soil fruitful, and apt to produce every Thing that is needful for the Life and Health of its Inhabitants. We have as few Wants as any *Nation*: And Thoſe we have may be abundantly ſupplied by *our*

natural Advantage of Trade and Commerce; wherein, perhaps, no *Country* upon *Earth* can out-do *Us*.

But that I may ſhow you better how much it is our Intereſt to be unanimous, you will give me leave to conſider ſome few *Particulars* of our *National Felicity*, which, I apprehend, want nothing, *but conſidering*, to ſet them off. And, methinks, it is one good Argument for *Unity*, that *the Advantage* we aim at, by joining together, may probably be compaſſed. The End we propoſe in doing ſo, is, The Safety of our Country, and the Preſervation of our Liberties and Properties. And it has been frequently remarked, both by our own Writers, and by Foreigners, that *this Nation*, as it now ſtands, *can hardly be conquered except by itſelf*.— That, if its inteſtine Diviſions did not give our Enemies ſome Advantage, they would never be ſucceſsful in their Attempts againſt us. We have it indeed from good Authority— That *a Kingdom divided againſt itſelf cannot ſtand*. Such Diſcords and Diſtractions would certainly weaken it by degrees, and ruin it in time. And ſo long as we have theſe Convulſions in our own Bowels, ſo long muſt our *Conſtitution* be in Danger: We ought not to be too ſecure. But, if we will make a proper Uſe of *our natural Advantages*, and Thoſe which Providence has put into our Hands, *by ſome late happy Incidents*; if *We*, if *only the Proteſtants of the Nation*, will unite heartily and ſincerely in our Defence, not *Popery*, not *France*, nor even *a Rebellion from the very Gates of Hell*, *can ever be able to prevail againſt us*.

And is not *our Situation* worthy of this unanimous Care? Pray conſider farther, Your *Conſtitution* is excellent and unparalelled; and rejoices in *a Medium* betwixt two Extremes. It rejects an *abſolute Monarchy*; becauſe That is the Bane of *Liberty*: And does not chooſe a *Common-Wealth*; for, under ſuch a Model of Government,

ment, in a Body ſo populous, there could be no laſting Quiet. On the one Hand, we aim at a Moderation of *the Governing Power*, without detracting from the decent Splendor and *Majeſty of the King*: And, on the other, we mean to guard againſt Animoſity and Confuſion amongſt *Ourſelves*. And though we deſire, and, I hope, are determined, to be a free People; yet it is, at the ſame time, intended, that we ſhall neither be a diſobedient, nor a wicked One. In ſhort, the *governing Part of the Conſtitution*, as it conſiſts of *King*, *Lords*, *and Commons*, to adviſe, aſſiſt, and check one another, has, I think, the Approbation of the moſt judicious and political Heads, both at Home and Abroad: And, when you ſet it againſt any other *Form of Government*, it ſhines by the Compariſon, and viſibly excels.

Our *eſtabliſhed Religion* alſo is obſerved to lie in a Tract that Virtue and Reaſon recommend, and keeps *the middle Way*. It is happily reformed from *Popiſh Superſtition*; and yet carefully avoids the Miſtakes and Errors of *Enthuſiaſm*. *She* claims no Dominion over People's Conſciences; but leaves them to worſhip as Faith directs; becauſe *without That it is impoſſible to pleaſe God*. And, tho' *She* aims at Purity and Perfecfection, both in Doctrine and Practice, ſo far as the Frailties of Mankind will permit; yet, *She* chooſes to promote them by *Motives* truly *religious and rational*, and abhors *the diabolical Arguments of Baſtiles, Gallies, and Inquiſitions*. *She* copies after *a Maſter* who was meek and lowly in Heart; who introduced a mild good-natured *Religion*; and was always deſirous that *his Followers ſhould find Reſt to their Souls*. Such a Religion as *This*, is amiable in itſelf, and calculated for univerſal Good: It makes Men happy, both here and hereafter; and, therefore, 'tis the Intereſt of thoſe that live under it to be unanimous for its Preſervation.

Another

Another Excellency of our *Conſtitution* is, that we are governed by ſome of the beſt *Laws* that ever any Nation was poſſeſſed of. *Laws*, that have been making, and improving, for ſeveral hundred Years, with great Judgment and Juſtice; and are got as near to Perfection, I believe, *in many Reſpects*, as human Compoſitions *of that kind* are capable of being carried. *Theſe* are generally interpreted with Candour, and adminiſter'd impartially. *Our Judges are Men of the greateſt Learning, and moſt approved Integrity:* And it is *the peculiar Felicity of* Engliſhmen, that, when any Diſputes ariſe, either about their Perſons, or their Properties, *Theſe*, with *a Jury of our Equals*, ſolemnly ſworn to do *Juſtice*, are to hear and determine them.

And it adds greatly to our preſent Happineſs, that the *King* governs conſtantly *by theſe Laws*; and, ſo far as I have heard or obſerved, has never diſpenſed with, or broke through them, *in any one Inſtance*. It muſt give Pleaſure to every honeſt Heart, to ſee, that *his Majeſty* never injures, oppreſſes, or treats ill, any of his Subjects; that He neither does, nor encourages, any Injuſtice; nor ever ſtrains *the Prerogative* to abridge *his People's Liberty*. Is *He* not always conſulting *our Good?* And does He not hazard *his own Family* to promote it? Is it not undeniable that there is at leaſt as much Courage and Bravery, as much Zeal and Reſolution for the Common Cauſe, as much Honeſty and open-hearted Sincerity, *in the preſent Royal-Family of* Great-Britain, as *this Nation* has ever experienced before? It is the true Spirit of *the* Britiſh *Monarch*, bleſſed with the Favour of *God*, and the united Hearts of *his faithful Subjects*, that muſt check the *exorbitant Views of* France, fix *the common Ballance of Power*, and ſettle *Europe* in in a laſting *Peace*.

And, if ſo great Things depend upon the Diſpoſitions of *the People of* England; if, not only our domeſtick Happineſs and Proſperity, but even *the Tranquillity of* Europe, muſt have its Eſtabliſhment, in great meaſure, from our *Unity*, I ſhall hope for your Patience, whilſt I take up a little more Time, in recommending *that Temper and Behaviour* which I think moſt likely to promote it.

For the Inhabitants of any *Kingdom* to be unanimous, in the ſtricteſt Senſe of the Word, is hardly ever to be expected. Men have different Degrees of natural Knowledge, and different Ways of Education. They read various Authors, and converſe with People of various Sentiments and Tempers. There are frequent Oddities in the natural Turn of their Minds, and Thoſe are ſometimes confirmed and improved by particular Studies, and a partial Reading. So that, to be *unanimous*, or, as the *Apoſtle* adviſes, *to think the ſame Thing*, is neither poſſible nor neceſſary. When he recommends to us a Purſuit after *general Peace*, he ſeems aware of the Difficulty, and therefore he ſays— *If it be poſſible, as much as lies in you, live peaceably with all Men.* It is not every One, who is diſtinguiſhed as a rational Creature, that makes Reaſon the conſtant Rule of his Actions. One obſtinate wrongheaded Perſon may put a Negative upon the Peace of the whole Neighbourhood. He may think differently, both with regard to Religion and Politicks. He may be corrupt in Principles, tenacious in Error, or malicious and revengeful in Temper; and then, perhaps, neither Reaſon can perſuade him, nor Civility oblige him: He will never be peaceable himſelf, nor ſuffer Others to live peaceably by him. And, in ſuch Caſes, it is the Duty, as it muſt alſo be the Intereſt, of every particular Perſon, to moderate his own Temper; to keep his Mind cool and diſ-

paſſionate,

paſſionate, and to make the beſt he can of ſuch an unfortunate Situation. Generally ſpeaking, Neighbours may live in *Unity*, though not in *Unanimity*. Duty and Prudence will unite their *Hearts*, when it won't be ſo eaſy to reconcile their *Judgments*. For certainly, *Difference in Opinion* gives People no juſt Occaſion to quarrel and turn Enemies. They may as well blame one another for Deformity of Body, want of Symetry in the Face, or the Difference of their Air, Habit, and Complexion. We cannot be good *Chriſtians* without *univerſal Benevolence*: but we are not obliged to ſquare *our Opinions* to any *particular Standard*. Some Perſons will like one Sort of Men; ſome, Another: But Want of Approbation is never any good Ground of Hatred: Even a proved Enmity cannot juſtify Revenge. *Chriſtianity*, indeed, does not oblige us to chooſe an Enemy for our Companion, or to truſt him with our Secrets: But it ſecures his Perſon from Reſentment: And we muſt forgive him, pray for him, and return him Good for Evil, or elſe we are diſobedient to God, Traitors to our Religion, and Enemies of our own Salvation. Obſerve, how ſtrongly *the Doctrine of the bleſſed Jeſus* pleads for *Peace* and *Unity* amongſt *Brethren*: All its Duties have a Tendency this Way: But you never ſee *Theſe* interrupted without Pride, and Envy, and a Complication of the fouleſt Vices.

Union and Harmony in Society are ſupported, and maintained, by thoſe Virtues, and good Qualities, which ſhine the brighteſt in common Eſtimation. *A Lover of Mankind, and a Lover of one's Country*, are amiable Characters. None, but *the beſt of Men*, have been thought worthy of them, in any Age. And *Theſe* are they to whom the Inhabitants of the World are moſt indebted for the Bleſſings of *Unity*. A ſtrong Inclination to promote the *Common Good* enters into the very

Defi-

Definition of their Characters. Diſcord and Diviſions are utterly inconſiſtent with that *Common Good*; and therefore *a Lover of his Country* will make it his principal Aim and Endeavour to diſcourage and compoſe them. This humane benevolent Temper, has, for the moſt part, many good Properties attending it. It is the higheſt Inſtance of *Charity*, becauſe it includes and comprehends all the *Branches* of it. And it is ſo like to *the Supreme Being*, that it carries an indiſputable Proof of its own Deſcent. Such a heavenly Soul, to be conſiſtent with itſelf, muſt be moderate, humble, good-natured, generous, and honeſt. Its *Principles* are well-grounded, and its *Actions* will be upright. But where-ever you ſee a Perſon malicious, revengeful, rebellious or uncharitable, inſpect narrowly, and you will readily diſcern the *Root of Bitterneſs* from whence theſe luxuriant Sprouts of Vice derive their chief Nutriment and Support. *By their Fruits you may know them.* Pride, Covetouſneſs, and Self-Love, whatever may be the Pretences, are generally the real Occaſions of Strife and Debate. Indeed, *Solomon* ſays, *by Pride only cometh Contention.* He knew very well that there were other Cauſes, but he rightly judged that *This* was the Principal. The Leaven of Pride is ſo exceſſively ſtrong, that *a little of it leavens the whole Lump.* The *Heart* that is affected with it ſoon puffs up the *Head* of its Owner. It holds out to him a falſe Glaſs, which magnifies him beyond Meaſure; and then flatters him, that he deſerves more than others think fit to pay him: The natural Conſequence of which Diſappointments is, that he grows peeviſh and troubleſome; hating, and hated by, the World; a Torment to himſelf, and to other People; and an Enemy to Peace. It was this odious Quality which diſturbed the *beſt Society* that ever was formed; that interrupted the *Peace of Heaven*, and made *a Devil* of *a Saint*. *This*,

and its *vile Author*, are at the Bottom of all our Quarrels. They kindle the Fire, blow the Coals, and rejoice at the miſchievous Effects of the Flame. So exceſſively bad are the Principles which the Diſturbers of *the Common Peace* generally act upon.

There are a great many other Things which contribute to the *Breach of Union* among us, ſuch as Diſputes about *Religion*, *Politicks*, and the like. And *Theſe* are often managed with ſo much Heat, and Fury, and extravagant Zeal, that a cool ſerious Man is apt to believe, they don't always ariſe from thoſe ſpecious Motives of *Piety* and *Publick Spirit* which they commonly carry before them. Does That look like a true Concern for the *Chriſtian Religion* which excludes *Charity*; when *this excellent Scheme* carries the Duty farther than any other Religion does, and inſiſts upon its being univerſal? Is it eaſy to believe, thoſe Men are contending for *Truth only*, who eſpouſe all the Tenets of their Party by the Lump; commending, and vindicating, every Thing that is ſaid and done on one Side; but vilifying and degrading ſuch Perſons, or Things, as oppoſe their own Notions, without any Caution, or Reſerve, or favourable Allowance? It gives one no great Opinion of the *Juſtice* of any *Set of Men*, when they expect that *Reaſon and Argument* ſhould give Way to *Cant Words*, and *invidious Diſtinctions*: When they endeavour to deceive and frighten the ignorant Vulgar, with Whims and Phantoms of their own Brain; and drive them mad with a miſtaken Zeal for they know not what. Such was that *popular Cry*, in a late Reign, of *the Church's being in Danger*; when *the Ruin intended* was to come from *the complaining Side*, and thoſe that raiſed the Alarm were the greateſt Enemies Themſelves.

Theſe

Theſe are the Principles, theſe the Practices, that throw us into Confuſion, and threaten our *Liberty*. And whenever the reſtleſs Enemies of the *Conſtitution* are buſied in ſcattering ſuch Firebrands among us, it is needful for the well-affected to double their Guard, and ſecure their harmleſs Neighbours againſt the Contagion. The conſcientious good Subject, whoſe unhappy Lot it is to lie in the Neighbourhood of ſuch turbulent Spirits, ought to ſubmit to the Guidance of Moderation and good Temper. If Reaſon may rule, he has his Arguments ready: But, if Party-Frenzy runs high, and he dares not approach the Flame for Fear of being ſcorched, he muſt be contented to keep an humble Diſtance, 'till Time can furniſh him with a ſafer Opportunity of ſhowing his Zeal. When he cannot prevail upon his Neighbours to be as peaceable as they ought to be, 'tis certainly his beſt way to govern Himſelf. It can be no hurt, at any Time, to take mild and prudent Methods of promoting Peace, and reconciling Men to the Government: But the Succeſs of theſe Things commonly depends upon the Time, and the Manner, in which they are offered. Angry People are hard to be perſuaded by any means: and *Truth itſelf* muſt be decently dreſſed up for them, before it can be able to procure a favourable Hearing. The Lover of *Unity*, therefore, will either decline ſuch Converſation, or he will be prepared to divert their Spleen, by ſoft Anſwers, and a gentle Behaviour. He will endeavour to convince *Mens Judgments*, without heating their *Paſſions*; and will ſatisfy them of his *Friendſhip*, before he tenders his *Reproof*. It is *a miſtaken Zeal* that thinks to make *Friends* to any *Cauſe* by *Severity* and *Ill-uſage*. Moſt People will ſubmit to be led by a friendly Hand: but no Man of Spirit cares to be driven. A mild Application to the ſofter Paſſions, will prepare the Mind you are to work upon to be attentive to Reaſon. And

you may draw more *Friends* to your *Cauſe*, with the gentle Cords of Amity, than you can ever hope to bring over, by rattling before them *the frightful Chains* of *Slavery* and *Oppreſſion*. Let us then unite our Hearts for the Service of *his moſt ſacred Majeſty King* GEORGE, and for the true Intereſt of the *Nation* under *his auſpicious Government*. Let us pay a due regard to our *Oaths and Obligations*, and do all that lies in our Power to make his Reign happy, both to *Himſelf* and *his Subjects*. But ſtill, let us take eſpecial Care, that our *upright Zeal* be temper'd with Prudence and Moderation; otherwiſe, we may raiſe more Enemies than Friends, we may do more Hurt than Good. We that are firmly attached to *the preſent happy Eſtabliſhment*, are backed by *Reaſon*, and ſupported by the *Laws*: and, as the *Cauſe* we are engaged in, is *an honeſt One*, we neither need to be aſhamed of confeſſing it, nor afraid to defend it. We are aſſured that *a Proteſtant Religion* and *a Popiſh Governour*, are Things inconſiſtent. They that maintain a contrary Opinion, are either ignorant of *the profeſſed Tenets of Popery*, or elſe they don't ſpeak what they really think. Their Deſign, I doubt, is, to throw Duſt into our Eyes, and to lead us blindfolded into Deluſion and Ruin. But, in a Country, where we are at Liberty to uſe our Reaſon and Underſtanding, the Deception ſurely is too groſs, the Snare too thin covered, to effect its bad Purpoſe. We *Proteſtants* have been long acquainted with that *favourite Maxim* of our *Enemies*, *Divide & impera*. If they can divide us, they doubt not to conquer and command us. But we ſee, both by Reaſon and Experience, that a cloſe Union among our ſelves will effectually preſerve us; and therefore, *by the Grace of God*, we ſhall never be perſwaded to quit the noted Means of our *National Safety*. Let us then *unite as Brethren*, and love one another. But, under all Incidents,

cidents, let our Actions be conformable to our Principles; and let us do Nothing unjuſt or uncharitable, ill-natured or cruel. And let that *Moderation, and Love of Mankind*, which is the genuine Spirit of *Chriſtianity*, be alſo, now and for ever, the diſtinguiſhing Mark of *the true Friends of* Great-Britain.

Laſtly, if any of my Hearers happen to be diſcontented under *the preſent Government*, and ſtill inclined to interrupt its *Unity*, as I wiſh no body ill, whoſe Happineſs is conſiſtent with the *Common Good*, I would gladly recommend it to *Them*, to lay Prejudice aſide, and lend *an impartial Ear* to the Arguments of *Reaſon and Truth*. To read only *on one Side*, is an Injury to the Mind; it is the Way to deceive it, and harden it in Error. And, for a Man to profeſs himſelf of any particular *Perſwaſion* or *Party*, either with regard to Religion or Politicks, only becauſe a Father or a Friend, a Family or a Neighbourhood, have eſpouſed the ſame *Principles*, and appeared in the ſame *Cauſe* before, is ſo weak and childiſh a Reaſon of acting, as a common School-boy would be aſhamed of.— No conſidering *Man* will own it.

It has been obſerved, I think, that the Prejudice of Education has made more Hereticks, Schiſmaticks, and rebellious Subjects, than Reaſon and Argument, or any Thing elſe. And indeed, generally ſpeaking, Men are very tenacious of thoſe Principles which they imbibe early. They frequently confirm them by Books, Company, and a partial Application. But, *wilful Error* is never juſtifiable. Nor is it any Excuſe at all for *Treaſon or Diſaffection*, to ſay, That a Man was bred up in them. What is *that moſt excellent Faculty of Reaſon* given us for, but to diſtinguiſh Right from Wrong, Truth from Error; and to direct us in thinking, and conſidering, what it is proper for us to believe and do, both with reſpect to this World and the Other? It is no Scandal, there-

therefore, to any Man, that *a Maturity of Reaſon* prevails upon him to quit *the youthful Follies* either of *Principle* or *Practice*. To begin wrong, is a great Misfortune; but to perſiſt in Error, when diſcovered, is highly criminal. In this Caſe, the Change is needful: and the ſooner it is made, the better. The angry hot-headed Part of the World may, perhaps, blame *a Convert* without Reaſon: They may peſter him, for a while, with odious Names, and invidious Titles: Thoſe, who have not conſidered, ſo well as himſelf, may upbraid him as *a Turncoat*, or *a Deſerter* from their *Cauſe*: But This is commonly the Spleen and Malice of weak Minds, and a diſappointed Faction. Is it any Crime to ſearch for *Truth?* Or to embrace it heartily, when found? Is it any real Reproach for a Man to break through the Prejudices of his Education, and ſee Things in a true Light; to get a well-grounded Underſtanding of the Intereſt of his Country; to become *a conſiſtent Proteſtant*, and a conſcientious good *Subject?* With thoſe, that eſteem *This* a bad Character, no prudent honeſt Man would ever covet a good one: becauſe, he muſt ſee, that it is not to be obtained, without contradicting his Reaſon, and forfeiting his Innocence. But a Man of Integrity and publick Spirit, ſteady in his Principles, and *loyal upon Conviction*, will never be diverted from purſuing the Intereſt of his Country, by *Party-Frowns*, or *private Defamation*. The diſcerning Part of the World knows what Judgment to paſs upon, and what Regard to pay to, Thoſe, who vent their low Slanders in a Corner, or *publiſh Libels without Names*. The very Nature and Manner of this *mean Practice* implies a Conſciouſneſs of Guilt, or Indecency, or ſomething like it. Such Men act, what they are aſhamed to own. And the Imprudence is— That they often diſplay their *Wit* at the Expence of their *Character*. 'Tis very ſeldom that they

are

are long concealed. And, when ſuſpected or known, they will be looked upon as *dangerous Companions*, treated with Contempt, and ſhunned as a Plague.

I have now finiſhed what I firſt propoſed. I have laid before you the *Obligations* we are under to live in *Unity*, and ſome of the *Advantages* which will probably ariſe from our Endeavours to do ſo. I have obſerved alſo, what *Temper and Behaviour* are moſt likely to promote this *Unity*; and what *Diſpoſitions*, *Humours*, *or Practices*, will naturally tend to weaken, impede, and diſturb it. We have ſeen that our *Conſtitution* is truly valuable; and that the Way to preſerve it is by *Unity*, and *Meekneſs*, and *brotherly Love*. *We are more happy now, than any Alteration in it can make us:* And therefore *all true Lovers of the Kingdom* ſhould both ſtudy and practiſe what makes for its *Peace*. They ſhould no more quarrel about *Trifles*, nor keep up, and encourage, any *Party Diſtinctions*. Methinks *all Perſuaſions of Reformed Religion* ſhould conſider Themſelves as a *Collective Body of Proteſtants*; whoſe Intereſt it is to unite and keep cloſe together, in order to defend their *King and Country*, their *Liberties and Properties*, and every Thing that is dear to them, againſt the Attempts of their Enemies, *the Papiſts*, to inſlave and ruin them. In a Word, We ſhould unanimouſly reſolve to ſerve and fear *God*, and be at Peace among Ourſelves; and then *He* will delight in us, to do us Good, and make us Happy. *He* will proſper *our Fleets* and *our Armies* in every honeſt Expedition: And He will bleſs us with a long Experience of the Truth of *David*'s Obſervation in the *Text*— *Behold how good, and how pleaſant it is, for Brethren to dwell together in Unity!*

FINIS.

BRITISH MUSEUM